

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOTH MAKE MANIFEST IS LIGHT!'—Paul.

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London Spiritualist Alliance, Ltd.

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NOTES BY THE WAY.

Although books on Mysticism have been fairly numerous of late, it may be questioned whether there is not some need for a re-statement of the subject in the light of present-day knowledge and experience—a Mysticism which shall take the fullest account of modern views of life and mind. We can judge the present by the past, but not altogether. Now and again the analogies break down and we have to form new standards of criticism. We understand that Mr. Arthur E. Waite, who is well known as a leading authority on Mysticism, has in preparation a work in which he will attempt to relate the subject to the modern spirit, and we shall watch with interest the results of the experiment. In any event it will be a useful effort if only as an implied protest against the tendency to look exclusively to the past for inspiration and enlightenment. That tendency is rapidly breaking down in other departments of thought, and the renovating movement is bound to spread.

While upon this subject, we cannot forbear reference to a new book, 'Mysticism in Christianity,' by the Rev. W. K. Fleming, to which we purpose giving a more extended notice in a later issue of 'LIGHT.' In this work Mr. Fleming remarks:—

Mysticism, though not all the life of religion, which has many factors and activities incidental to its progress, is of the essence of spiritual vitality. It can be alienated, or ostracised from, or starved out of a Church.

It may fairly be questioned whether this alienation may not naturally result from an undue devotion to the past and a refusal to take account of progress in ideas. For in our view much of mystical thought is valuable not because of its antiquity but in spite of it. It is vitalised by its Truth. And Truth is continuous and progressive.

'The Secret of Efficiency,' by Grace Dawson (William Rider & Son, Limited, 1s. net), is a little book of a type which has become very common nowadays, but it is none the less valuable on that account. Indeed, it is admirably practical in its treatment of the subject, for the author avoids being too metaphysical, and gives the care of the body its due importance. Clearness of perception is shown by the distinction she draws between a law and a principle:—

It is surely only our limited human vision and intelligence which have hitherto induced us to regard as fixed laws those principles of Nature of which as yet we understand so little. We think of a law as fixed, definite and limited, while a principle is capable of expansion.

She takes the principle of rhythm as the keynote of her teaching, and applies it both to the mental and physical

aspects of her subject. That is in line with Nature, and well indicates the healthy spirit of the book. We distrust all systems of thought which are conceived in the library and smell of the lamp. This is not a work of that kind. There is 'mountain air' in it, and we appreciate it accordingly.

Mr. Walter Winston Kenilworth is well known as a writer on New Thought. His latest work, 'Psychic Control through Self-Knowledge' (William Rider & Son, Ltd., 3s. 6d. net), is a closely-reasoned treatise in which he aims at presenting a 'clear and practical conception of the soul.' He is sententious in method:—

Mind is inclusive of body. Mind manufactures body. Out of thought-material the body becomes concretised. The necessity is to concede intelligence to the sphere of intelligence, to the mind: to know that the body is only the body, only the instrument. . . . There is no intelligence in the body.

We cannot give an unqualified assent to this reasoning, holding as we do that the whole universe is intelligent in the large sense. If there were no intelligence in the body then all its operations would have to be conducted by the personal consciousness of the individual using that body. But the heart pulsates, the blood circulates, the food is digested, without any direction from the individual concerned—there is intelligence at work other than the self-conscious intelligence of the owner of the body. Studying his argument closely we realise what Mr. Kenilworth means; but he seems somewhat to overstate his case.

Elsewhere he says:—

There is no substance. All is life, throbbing life. What appears to be matter exists only through normal vision which fails to discern the infinitely invisible life, cognising only the outward condensation of that life in bulk. Beyond the terrestrial sphere are the psychic worlds, again all life and the manifestation of life.

If this fervid method of reasoning progresses we can imagine a philosopher of the future exclaiming: 'Life! There is no life. All is intelligence.' Or, 'Intelligence! There is no such thing. All is spirit.' Anyway, if there is no 'substance,' as our author asserts, we cannot easily imagine how life or intelligence is to express itself. One can be too metaphysical, and although many of the terms we are compelled to use are sometimes inadequate and inexact, we are tied to them for the present, if our arguments are to be intelligible. Nevertheless we found the book strong and inspiring. The recoil from the bat-eyed materialism of old-time Science and Theology is bound to carry its opponents to opposite extremes. And it is well that it should be so.

Like Oliver Wendell Holmes, Mr. Kenilworth notes that

Spiritualism has startled both the orthodoxy of ecclesiasticism and scientific dogmatism. We cannot waive it aside with a negative shrug. If truth abides with it we might as well attempt to remove the Himalayas.

And he continues:—

Spiritualism and the world it suggests to consciousness, however, is not the Spiritualism of table-movings, dollar-down mediums and stupid theories. . . It is not the Spiritualism that listens to haphazard prophecies and tell-tale stories of the departed. That is only a higher necromancy.

Now, we are as much inclined to denounce the abuses of Spiritualism as our author, but we must needs discriminate. The phenomena of the séance-room may lend themselves to the enterprise of the dollar-hunter and the morbid curiosity of the sensation-seeker, but they also furnish the raw material of the student of psychic science as well as comforting the mourner and convincing the doubter. The foundations of a house may be uncongenial to the æsthetic sense, but they are very necessary. The artistically-furnished rooms above would be impossible without them.

Though the fact is not stated at the beginning of the book, we gather from the context that Mrs. Besant's 'Man's Life in This and Other Worlds' (Cloth, 1s. 6d., The Theosophical Publishing House, Adyar, Madras) consists of four addresses delivered on successive Sundays to Indian audiences at Madras. A carefully constructed chain of argument and inference runs through the series from beginning to end, and the language is marked by Mrs. Besant's usual charm of style and lucidity of expression. Beginning with man's life in the physical world and the need for making the body a more perfect instrument of the spirit (in which connection she recommends the practice of the Yoga system as 'bound to succeed, because it is based on the laws of Nature'), we are led by progressive stages to the consideration of man's life in the astral and mental worlds and, finally, of 'the spirit who is man and the spiritual life.'

Mrs. Besant suggests to students interested in mathematical problems the experiment of treating the mind as if it were a question box, and before going to sleep putting a question into the box and thinking no more about it. She says:—

At one time I was fond of playing with mathematics and working difficult problems. I used to think at night of one which I had failed to work out, and left it in the mind in the way described; in the morning I had the solution in my mind, and I wrote it down before I was quite awake. It is difficult on returning to the physical body to impress the brain; and if you want to do these experiments, keep a pencil and paper at your bedside, and write down, before you are quite awake, the solution you have found.

An experiment that may be better worth the trying is the following:—

You know someone who is in trouble, or someone who is in the grip of a vice. You are away, and you cannot reach your troubled friend. Think of him as you go to sleep; think that you want to go to him and to comfort him; and your thought will carry you to him when you fall asleep, and you will give him the comfort that you desire. Many a vice has been broken in that way. Drunkenness has been cured by it; for in the hour of sleep, when the man is more susceptible than at other times, you may go to him astrally and put to him the arguments which in his waking consciousness would anger him. In the astral that thought can be printed on the mind and it will come to him as his own thinking when he wakes; and thus you may help a friend. This is within the reach of any of you. No special training is wanted for it.

Mrs. Besant's teaching is pervaded by a high moral and spiritual element, and to a large extent we can follow her chain of reasoning—at least till we come to the assumption, already commented on in these columns, that in the pituitary body and the pineal gland we have the future organs of sense through which will come into man's waking consciousness the knowledge of the phenomena of the astral and mental worlds. The grounds on which this assumption is based seem to us to be very unsubstantial.

If there is any analogy between thought and emotion on the one hand and light and sound on the other, if waves of thought or emotion impinge on the brain from without through the medium of some physical organs as light and sound waves reach us through the eye and ear, we should expect that those organs would, like the eye and ear, have an exterior receiving surface and not be entirely within the brain.

We note that Mrs. Besant quotes the Hindu saying, 'What a man thinks, that he becomes.' We should be inclined to invert the sentence and say 'What a man is becoming, that he thinks.' A change of thought is more likely to be the result and evidence of a change of nature than its cause.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING NEXT, APRIL 10TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. ANGUS MCARTHUR

ON

'THE PSYCHIC ELEMENT IN FOLK LORE.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Hon. Secretary, 110, St. Martin's-lane, W.C.

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on Thursday evenings:—

Apr. 24—'Cheiro' on 'Hands of Famous People.' With lantern illustrations.

May 8—Miss Felicia Scatcherd on 'Psychophasms and Skotographs': psychic pictures produced in darkness.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, April 8th, Mr. J. J. Vango will give clairvoyant descriptions of spirit people at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each. 15th, Mrs. A. Boddington.

PSYCHIC CLASS.—On Thursday next, April 10th, at 5 p.m. prompt, address by Miss Irene Hope on 'Misunderstandings, from a Psychic Point of View.'

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, April 11th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura.

ON THE EMPLOYMENT OF 'EXPOSED' MEDIUMS.

BY PROFESSOR WILLY REICHEL.

Don Felipe T. Alvarado, Secretary to the Treasury of Costa Rica, came in the spring of 1911 to New York to settle some business affairs, and particularly to attend, if possible, some Spiritistic séances. He waited until I returned in May from California, where I usually spend the winter. I was desirous of reciprocating the courtesies he had shown me when I visited Costa Rica to examine Ofelia Corrales, about whose mediumship so much was written, and therefore I did my best to arrange séances, but the task was not an easy one, as the police had during the preceding winter suppressed nearly all the public mediums in New York. An exception was Mrs. Williams, of 305, W. 137th-street, who had not been molested, as she claimed that her profession was that of a teacher in Spiritism. I first became acquainted with this medium through Florence Marryat's book, 'There is no Death.' Later I read an article about her by Hermann Handrich in 'Psychische Studien,' 1892. Then followed the ugly exposure in Paris, reported in 'LIGHT' in 1894-5. Mrs. Williams still claims to this day that the paraphernalia which at that time were found in her cabinet were thrown in from outside. As I was not present I cannot judge. However, as Mrs. Williams was recommended to me by two gentlemen whose judgment I could trust as entirely worthy of consideration, and as I had no other choice, I arranged séances with her.

Before proceeding to describe these séances, I should like to quote the words of Dr. Frendenberg ('Uebersinnliche Welt,' for 1909, page 91) :—

Nothing lowers respect for occultism in the eyes of the world more than quarrels of a personal nature. True science knows of no quarrel, but recognises an exchange of opinions, which may lead to considerable controversy, but, confined to the limits of real facts, must never result in abuse of the representative of a diverging opinion.

Mr. A. Kaindl, therefore, will, I trust, not take it amiss that I cannot agree with his opinion ('Psychische Studien,' Leipzig, 1911, p. 194) where he writes: 'Psychological research need pay no further attention to people who have been found guilty of conscious fraud; we ought also to be spared the ridiculous hypothesis of lying spirits.'

Colonel de Rochas wrote me on February 28th, 1910, after the exposure of Bailey at Grenoble, that Bailey could still render useful services. Angelo Marzarati, editor of 'Luce e Ombra,' Milan, too, as well as W. T. Stead, held that Bailey, in spite of his exposure, was entitled to further examination.

After discovering on my arrival in Costa Rica the deception practised in the phantom photographs of Ofelia, I was not, according to Mr. Kaindl's opinion, justified in considering her any longer. Consequently, when I acquainted myself with other phases of her mediumship, which I considered genuine, and described them truthfully, I incurred reproach. I wrote to Dr. Bormann, Munich, asking for his opinion. He referred me to his words ('Uebersinnliche Welt,' September, 1910, p. 324) : 'The resolution adopted at the Congress at Brussels to put a ban upon all mediums found out in fraudulent tactics, is misleading'; and he added in a letter of July 5th, 1911 :—

I did not contest the opinion of Kaindl for the sake of the mediums themselves, but for the sake of occult science, which admits its own bankruptcy if it cannot, by using its means of research, hold its own against fraud on the part of mediums. Besides, occult science harms itself quite perceptibly if it disregards perhaps the most fertile accomplishments of a medium who has once been found guilty of deception, whether the deception has been conscious, prompted by vanity, love of money, or any other cause, or whether it has been unconscious or semi-conscious. It belongs evidently to the province of research on the part of the experimentalists to fathom deception in its essence and extent.

Thomson Jay Hudson says :—

It unfortunately happens that many professional mediums, despairing of success in producing the genuine phenomena and more than ordinarily anxious to earn the reward of success, will . . . resort to fraud andlegerdemain. . . Besides, he

knows that, under favourable conditions, he can produce the genuine phenomena, that he has produced them again and again, and he quiets his conscience by reflecting that it can do no harm to resort tolegerdemain to simulate that which he knows to have a genuine existence.

It is a known fact that a medium has sometimes deceived in response to a silent suggestion from one of the sitters. Eusapia obtained the best phenomena when she had around her people whom she knew and of whom she was fond. Admiral Moore, who is altogether convinced of the mediumship of Craddock, declares that Craddock at times resorts to tricks in an attempt to enlarge his natural gifts.*

The readers of my publications know that I concerned myself for about twelve years with the investigation of phenomena, leaving on one side so-called Spiritism and alleged revelations or communications from presumably discarnate persons, and warning my readers to receive them critically†

I do not, however, believe we should be satisfied with this hunting for phenomena. We fool ourselves and do not go to the bottom of things. I received a letter from Dr. Bormann, dated April 5th, 1911, which is so interesting that I will quote a few passages. He writes :—

I find that we have a domain of facts far richer and more incontestable than is even admitted by occult science. We do wrong in agreeing with our opponents that the most essential is really unproven. The facts established by Crookes as well as by other English, French and Italian scientists are sufficiently proven, while in Germany the contributions of Zollner and Hellenbach and du Prel are declared faulty without cause. I do not agree with those who always desire only research into facts, ignoring theoretic and philosophic thinking. For sixty years we have been studying the newly established occultism, and we should be stupid indeed if we did not duly appreciate the value of the facts which have already been recorded and established beyond doubt. As they lead us into the supersensual we ought to try to arrive at definite conclusions regarding their significance and value by free philosophical thought, which differs materially and most seriously from arbitrary fancies. As you will see, I offer in the 'Uebersinnliche Welt' a new, long philosophic essay, which I hope my opponents will not condemn as idle fancy, and which answers a fundamental question, without which the whole research work of occult science would be dead and void, as it would be without consideration of the other transcendental questions of immortality and God. An occultism which does not concern itself with anything beyond raw material is only a new form of materialism, even if it adds purely externally and thoughtlessly the magic word 'immortality.'

We occultists ought to strive to apply free, strict philosophic thinking, so as to furnish real food for the deepest wants of the mind, even as the Theosophists do with their dogmatic doctrine. We naturally enter there into realms in which those who do not want to be convinced cannot be convinced, but honest thinkers, who do not adhere solely to measurements, numbers, and sense conditions will all the more readily be convinced.

I frankly confess that I fully agree with Dr. Bormann. I have now travelled almost all over the world, have seen phenomena in all continents, but even if they were genuine, what is the gain? Occultism is only of lasting value if it can satisfy the wants of the mind and soul; I doubt whether phenomena alone can do that.

Brofferia,† too, writes :—

We deal here with a secret intelligence. As it is so secret, we want to become acquainted with and know it. As it is an intelligence, it would seem best and advisable, in order to fathom it, to ask it for information itself; there is no one who could consistently know and answer better.

Well, I asked, and had better opportunities for doing so than the average man. In my experience a discarnate spirit—

* Thus wrote to me (on June 28th, 1910) John B. Shipley, assistant editor of 'LIGHT,' London, by whose demise I lost one of my best friends. Through a lady in England who is a medium, but not a public one, and whom Mr. Shipley did not know personally, but corresponded with, I received divers communications by letter. She writes of actual facts that only Mr. Shipley and I knew. He informed me, besides, that he would try his best to prove his identity. This lady, whose name I am not at liberty to divulge, did not know anything about me, and only obtained my address in a roundabout way.

† 'An Occultist's Travels.' By WILLY REICHEL. (R. F. Fenno & Co., New York.)

‡ 'On Spiritism,' by Professor Angelo Brofferia, Leipzig (p. 134).

at least, for the time being—has no more knowledge than he possessed while on earth, and still entertains the same ideas.*

How the Catholic Church thinks about occultism is shown by what Dr. Joseph Lapponi, physician to Pope Pius X. and Leo XIII., very plainly states. In his view, Spiritism is always dangerous, injurious, immoral, blameable and damnable, and is to be prohibited most vigorously in all its degrees, forms and manifestations.

After all my experiences, since my earliest youth, I am convinced that discarnate beings do not change their ideas, at any rate for a time, finding themselves in their new state in the same mental conditions as before, and from this I conclude that their opinions do not possess any greater value than those they had while on earth.

Dr. du Prel says: 'We cannot sufficiently recognise the likeness between the psychic and the human life of the deceased; it is not proof of this similarity that is needed but of the alleged dissimilarity.'

Bailey was in England again in 1911; deception could not be proved, but Dr. A. Wallace was not convinced of the genuineness of his phenomena, whereas Mr. James Coates entertained no doubt of their supernatural character. The well-known trance medium, Mrs. M. Soule, of Boston, who is recognised also by prominent occultists (as Miss Lilian Whiting states that Dr. Hyslop has had many sésances with her and is about to publish a book regarding them), also Mrs. Katharine Knapp, both of whom I saw on my return from Grenoble, state that Bailey is a medium, but that Jesuitic spirits had impressed him to buy birds because they did not want occultism to grow any more. 'Betsy,' too, the chief control of Miller, told me that entire companies of Jesuitic spirits have tried to suppress Spiritism, and that in Europe Spiritism would have advanced far more if these spirits, whose influences and thoughts hang like a cloud over Europe, had not opposed it so strongly. His Excellency Von Schöller, formerly Prussian Ambassador to the Vatican, whom I first met in 1884 on the Forum Romanum in Rome, frankly told me almost ten years later in Berlin, when relating some of his diplomatic experiences, that the Vatican is a 'sorcerer's kitchen.' The Church is not willing to lose her power, and whatever is in contradiction to her dogma she declares is the work of Satan.

(To be continued.)

A TESTIMONIAL TO MR. W. J. COLVILLE.

It will be thirty-five years next November since Mr. W. J. Colville made, at Boston (U.S.A.), his first public appearance in America as an advocate of universal Spiritualism. According to Professor Willy Reichel, who contributes to 'The Progressive Thinker' an appreciation of Mr. Colville's work, it is intended to mark the anniversary in a rather novel manner. (It should be explained that the five cent piece is commonly called a 'nickel'):—

A proposal is being made to present Mr. Colville with a Nickel Testimonial. Quite an amusing episode in his public work has been the counting of nickels which have always figured very largely in voluntary offerings all over the land. As the beauty and worth of a testimonial consists largely in its highly representative character, I have taken it upon myself to start the ball rolling by sending the first twenty nickels to the fund, of which I am sure our good friend Mrs. Cadwallader will be willing to take charge. It will be good fun for W. J. Colville's many friends to send each a nickel for this testimonial fund.

The 'Hibbert Journal' for April is an interesting number, especially to those who are studying the problems of consciousness, as Mr. L. P. Jacks deals pretty fully with the question, 'Does Consciousness "Evolve"?' and under the heading of 'Telepathy and Metaphysics,' the Right Hon. G. W. Balfour also says a great deal respecting consciousness that is well worth reading. 'The Christian Doctrine of Life,' by Professor Josiah Royce; 'The Buddhist Doctrine of Salvation,' by the Rev. Principal J. E. Carpenter, D.D., D.Litt.; and 'Does Religion Need a Philosophy?' by Professor W. R. Sorley, are all valuable contributions.

* Compare 'The Debatable Land,' by Robert Dale Owen; 'The Visible and the Invisible World,' by Professor Percy; 'Theory of Spirit,' by Jung-Stilling; 'After Death,' by W. T. Stead; 'Spirit Teachings,' by M.A. (Oxon.), London, and others.

THE VOICE PHENOMENA.

CONVINCING EVIDENCE OF SPIRIT RETURN.

BY JAMES COATES.

(Continued from page 148.)

TESTIMONY OF MRS. MCCALLUM (continued).

On Wednesday afternoon, July 17th, there were only seven of us, including Mrs. Wriedt, as the meeting was private, and intended only for a few personal friends. You were addressed by Dr. Andrew Jackson Davis, whom I did not know. Mr. W. T. Stead startled us by his loud, clear voice, addressing Mrs. Coates and you. He thanked Mrs. Coates for giving his message to the world, and spoke earnestly to us all. Mr. Stead was a stranger to me. His address was that of a man tremendously in earnest who desired in his heart that we should be like-minded.

I was much interested in the way in which Mrs. Coates' daughter Agnes spoke to her mother and of you. It was a marvellous revelation, bringing tears to the eyes of most of us. Agnes said her father wished her to thank you for all your goodness to his children. Mrs. Coates broke down, and this re-acted on the spirit, who sobbed audibly. Your late step-son, Mr. David Simpson, tried to comfort his mother, advising her about private matters, and in such a way as to cause her to break down completely, and this put a stop to the communications.

Mrs. Wriedt said that in all her experience she had never heard anything like it. It was most convincing. 'Dr. Sharp' broke in and said to Mrs. Coates, 'It is a marvel to us, my dear good woman, that you have been able to bear the strain so long. You have in Mr. Coates a true helpmate, and one in full sympathy with the work in which you are engaged for the spirit world.'

'Dr. Sharp' then told me there was a friend present who wanted to speak to me, but to my keen disappointment the meeting finished before my friend got in. I wish, however, to say that, if I never got anything personal, what took place at this wonderful sitting will never be erased from my mind. Councillor Duncan and his wife had startling evidence from one John James Brown, an old but forgotten friend, and each one obtained proofs of spirit communion from departed friends speaking in the direct voice.

At the sitting held at 8 p.m., the manifestations were still more remarkable. There were several beautiful lights, and one figure seemed to float over the circle. I did not know who it was. Mr. W. T. Stead etherealised and came out of the cabinet twice. The first time he was not clearly seen by me where I was sitting, but the next time I saw clearly the head and shoulders of an elderly man with a white beard. From the exclamations of those present I learned that it was Mr. Stead. He appeared pleased at the recognition, bowing several times, and spoke to all in clearly pronounced fashion. He told us it was a great privilege for us to be there and get this evidence of spirit return.

What appealed to me most was the fact that a little child etherealised, and, coming out of the cabinet, advanced to me across the room. It came to my knee and then disappeared. My cousin, Miss A., also saw the child. We then heard the little one's voice saying: 'It's me, ma; it's me, ma!' This little one passed away about twenty years ago, and will now be well-grown and advanced in spirit-life. It was a great blessing to have this manifestation; it brought back so much to my mind. The next one who came to me was my brother. He appeared before me so rapidly and left so quickly, I had little time to take in his appearance, but I knew him at once. He spent most of his time at sea, but endeavoured otherwise to be with us as much as possible. The etherealisation and movements across the room were those of a man accustomed to a sea life.

The very last to speak to me were my own father and mother. I said to my father, who spoke in a low voice, 'I am sorry I cannot hear you very well'; to which he replied, 'I am sorry you cannot hear me, Lily,' and added, 'I am sorry now that I did not give this subject more consideration before I died. Lily, dear, hold to this great truth, for you are getting in the right way to have a hold upon it. Be true to yourself. I am helping you all I can; do not lose heart. Good-bye.'

All this does not appear to be much, but to me it was a great deal. Certainly neither the medium nor anyone else knew that my name was Lily, nor to what he referred, except my cousin. My mother did not manage to say anything except, 'Good-bye, Lily.' I asked her if she had a message for my sister 'M.,' and some kisses came through the trumpet.

I can only add Mrs. Wriedt and I were perfect strangers till introduced after the meeting on July 16th, and it was impossible

she could know I had a child, a brother, a father and mother in the spirit world. I can explain nothing, and hope this imperfect account will be of service to you.

TESTIMONY OF MR. ARCHIBALD BRYSON.

Mr. Bryson is a Glasgow merchant residing at Nenthorne, Ayr. The value of his statements lies in the fact of their correctness and modest brevity. As an investigator he has brought his keen business shrewdness to bear on his dealings with psychics.

I have great pleasure, in accordance with my promise to you, in submitting my views on the sittings I had, along with others, with Mrs. Wriedt, of Detroit, on July 16th at your house.

I might say that I had just returned from a visit to the United States. In my rôle of a searcher into the truths of psychical phenomena I had the opportunity of attending numerous séances with well-known psychics, some of them mediums for materialisation, others for the trumpet voice. Of the former we will say nothing here, but on comparing the latter with the voices heard at Mrs. Wriedt's séances at Rothesay, my American experiences suffer badly by comparison. Had Mrs. Wriedt been in Detroit I should have visited her, but in default I took up those psychics who were considered equally good. At the Rothesay sittings I received personal messages, of the nature of which it was impossible the medium could have had the slightest idea. The American mediums gave plenty of messages but nothing of such a distinctly convincing personal nature.

Into the truth of spirit-return I do not mean to enter here. I merely wish to give you my impressions. If there is not such a thing as spirit-return, how can messages be given the nature of which is known only to two persons, the discarnate giver and the embodied receiver? People may ascribe it to telepathy, mind-reading on the part of the medium. I am prepared to pit my brain against any living medium, and will guarantee that mine is not read. The messages I received at Rothesay were about furthest from my thoughts, and those which I desired most to come did not do so on that occasion. That the medium did not do the talking I am quite convinced, for on more than one occasion my neighbours and I heard two and sometimes three voices speaking at once, with Mrs. Wriedt's voice interjected over and above. However clever she may be, I defy her to speak with three voices simultaneously. It is a well-known fact that the medium speaks only one language, yet a foreign gentleman came who started by speaking in Spanish. No one could converse, and he promptly switched on to French and gave a long and intricate message to Mr. Coates. A Latin prayer was recited, and a conversation ensued with one of the sitters in 'braid Scots,' the latter I should say an unsurmountable obstacle to the medium. What can be made of an intelligence who takes one of the sitters back thirty years and reminds her of an incident in her life long since forgotten, but verified beyond any doubt. These and many other occurrences during the sitting have convinced me of the genuineness of the trumpet communications. I will now give a few of the more noteworthy which occur to me.

After the company had sung a few verses of 'Lead, kindly Light,' in which a cornet and a distinct tenor voice accompanied, a voice, highly classical in its tone, recited a Latin prayer and a benediction in English. Drops of water fell on the assembly. A spirit came to me whom I did not know in life, and who, I am certain, was unknown to the medium. After getting my recognition of his identity, he gave me a loving message to his surviving son, a personal friend of mine. The facts also touched on were known by me to be actual, and to be outside the knowledge of anyone present. He also gave me information which I have since ascertained to be correct.

Another spirit visitor reminded me of having lent him money to go to America years ago. He had seen me in Montreal last June. He had died there. This was the first opportunity he had of informing me of the fact. Possibly the repayment of the money was worrying him, hence the visit. He had passed out of my remembrance.

My dear wife came and spoke quite a long time and gave me facts and messages of much too personal a nature to publish, but of an absolutely convincing and evidential character.

I speak from my own experiences and I have no hesitation in declaring that neither the medium nor any other person present could possibly have known any of my visitants, and less still any of the conversations. Almost every other person present received messages of a more or less convincing nature. The séance finished with a long message from 'Dr. Sharp,' Mrs. Wriedt's control, who gave some extraordinary information as to the nature of the spheres, &c. Suppose the medium were giving the message, it was a physical impossibility for her to speak in the big round voice of 'Dr. Sharp.'

I have numerous notes, but space forbids. I have no alter-

native but to come to the conclusion that: (1) The voices were not those of the medium. (2) They were not those of any other incarnate person present. (3) The personal reminiscences and conversations were completely outside the ken of anyone present. (4) Being so, the only logical conclusion is that they were those of discarnate friends. (5) That spirit-return and communion must be an acknowledged fact. (6) That the change called death does not annihilate personality.

(To be continued.)

THE BISHOP OF LONDON AND CLAIRVOYANCE.

BY THE REV. C. L. TWEEDALE.

I have read with interest the account of the Bishop of London's excursion into practical psychics—the anointing with oil and the consequent inducing of sleep and restoration to health of a child. I am delighted that a Bishop of our Church should have done what, in these days, is such a very unusual thing. Perhaps, where his lordship leads, other more timid persons—who cannot disabuse their minds of the idea that all psychic experiments are either Satanic or rank humbug—may, after their first gasps of astonishment, be induced to believe that 'there is something in it' and follow his lead.

My book, 'Man's Survival after Death,' has been written with the express purpose of forcing the scales from off the eyes of the orthodox in order that they may get a glimpse of the vast spiritual heritage which is theirs, and advocates the very things the Bishop is now taking an interest in. There is one point, however, in one of his lordship's utterances, with which I cannot agree. In 'The Church Family Newspaper' for March 14th, page 9, he is reported as saying: 'I frankly distrust all these "soothsayers,"' in reply to a question as to whether it was wrong to consult a clairvoyant. Here he is undoubtedly wrong, and very wrong. Clairvoyance is a wonderful and divine gift, and I would to God that the Bishop, and a few scores of the clergy beside, had it, even as the apostles had it. It would mean a great spiritual awakening in the Church of England. To say that all clairvoyants are untrustworthy and that all clairvoyance is mixed up with fraud and delusion, is simply to betray ignorance of all practical acquaintance with the subject and to give the apostles and prophets away very badly.

Had the Bishop said 'Some are fraudulent, others genuine,' this would have been a wise and accurate pronouncement, but, as it stands, every psychical researcher of experience would be able to correct his lordship. Again, he is made to say that 'those who indulge in it ultimately get their reason unsettled'—the old bogey which has been killed and decently interred any time these last thirty years. Strange that his lordship should resurrect it! Has he ever seen a person who has gone mad through clairvoyance? If he has, I will undertake to find ten persons who are in asylums through religious mania—men and women who have been members of some Christian denomination—for every one he can find in the asylum through clairvoyance or psychical research. Besides all this, if clairvoyance leads to unsettled reason St. Paul must have been in a very parlous state, not to mention such offenders as Elijah, Ezekiel, Daniel, and St. John the Divine.

For an illustration of what clairvoyance can do I might refer the Bishop to page 276 of 'Man's Survival after Death,' especially to the division marked B. The gold brooch there mentioned was described to me by five clairvoyants. Two of them drew it as it appeared to them, both drawing the twisted frame (one description is not given in the book). Two described the centre stone as of spar or marble with streaks in it. I had never seen this brooch in my life, did not know it existed. The description of the brooch proved to be minutely accurate, as verified by a distant relation into whose possession it ultimately passed. None of the clairvoyants knew me or had ever seen or heard of me. In each case I withheld my name and address and simply walked in from the street and out again. The centre stone proved to be a piece of Derbyshire spar with brown streaks in it. Had the Bishop had this and similar experiences he would realise how great a mistake he makes when he says 'I distrust all.'

Clairvoyance is mentioned by St. Paul as one of the spiritual gifts to be earnestly coveted (I. Cor. xii., 10, 'discernings of spirits'), and St. Paul knew from practical experience the value and excellence of this gift.

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THE PROBLEM AND THE KEY.

A great French poet compared the soul to a bird that, perched on a branch too frail to bear it without bending, carols fearless of danger—'it knows that it has wings.' It has been said that every human spirit is interiorly conscious of its deathless nature, and that doubt and denial are simply the result of that knowledge not having arisen to the surface of the mind. That is a statement we can easily accept, though we are none the less ambitious that the truth of the soul's survival of death shall be made part of the everyday consciousness of the world. Doubtless it is in this matter as in all else: every new invention, every new fact, every new idea, is not a new creation, but merely something brought to light. It always existed—it was only waiting to be discovered. Now, while our doctrine of the existence and survival after death of the soul—the human consciousness—may be and is demonstrated by psychic science, it is by no means entirely dependent upon phenomenal evidences. Some minds, rarely gifted, are born with an unshakable conviction of the truth. We once heard a man of remarkable powers as a thinker and logician declare that never in his life had he felt the slightest doubt of immortality. He had never been able, he said, to conceive of the extinction of his individual consciousness. It was not merely an intuitive conviction, although it began in that form. It was a reasoned proposition intellectually demonstrable. He needed no phenomenal evidences, although he was immensely interested in that side of the question, and fully realised its importance. For the knowledge latent in the consciousness is often brought to the surface in that way. Sometimes the phenomenal proof is just the one thing needful. The inquirer, it may be, is provided with intuition, with religious conviction and a sense of scientific probability. The *fact*—it may be a small fact—is all that is needed to clinch the matter. In that way the intellect, cautious, critical and inquisitive, is pacified, and complete satisfaction attained. That, to our thinking, is one of the main uses of phenomena.

Spiritualism, it has been said, rests on its phenomena. That is true to the extent that their support is necessary. But if it had nothing else to repose upon, its rest would be anything but comfortable! Indeed, phenomena, in themselves, are rarely convincing to the mind that has never attempted to look beyond the world of substance and fact. We have encountered those who have witnessed every phase of physical manifestation, to whom the wonders of the séance room have become common-places, but who are still troubled with lurking doubts. There was no suspicion in their minds of possible trickery—they had eliminated *that*, so far as is humanly possible. They realised that the sceptics were in an untenable position—the facts

were against them. But did the facts imply all that was claimed for them? They had upset all preconceived notions of what is physically possible; they demonstrated the possibility of active intelligence apart from the physical brain—but did they prove the existence of a spiritual world, and the continued existence of those who had formerly lived on earth? That was the difficulty. Were there not other possible explanations? To investigators of this type, the facts of Spiritualism are proved—it is mere waste of time to challenge the facts—but the interpretation of those facts is a matter to be held in suspense. At best, they hold, we can only theorise. Well, although they may not go all the way with us, it is a matter for congratulation that they will go thus far. And, to speak plainly, we would far rather have the co-operation of these minds than that of those who not only accept the facts, but place upon them a variety of far-fetched and fantastic meanings; who appear to consider that if a life beyond the grave is possible, any thing and everything may be predicated concerning it. Certainly, if all we have heard from these persons concerning the nature of the next life be true, it must be a very uncongenial abode for reasonable-minded human creatures!

But to return to the question of those who are only partially convinced. What is the remedy? We think it is merely a question of linking up the knowledge they have acquired, of bringing it into relationship with the rest of their mental possessions. It is not well to 'think in compartments'; knowledge which has to be kept as a 'thing apart' is apt to be burdensome. Many a thoughtful Christian has been driven out of the fold by the question of miracles. As supernatural happenings he has been unable to fit them into any reasonable conception of the Universe. They were contrary to natural law—as he understood it—and if they really occurred, it was useless, he held, to try and frame any philosophy of life. The partially convinced minds to whom we have referred are in a somewhat similar position. But in their case it is not a question of believing in miracles. They *know* the 'miracles' have happened. The difficulty is to reconcile these things with any scheme of life. Yet it is not so hard a task. One of the greatest minds that ever dwelt on this planet—Sir Isaac Newton—said: 'Nature is simple and always agrees with herself.' There is a world of meaning in the thought. Nature holds no revelations that can reduce her followers to confusion of mind. She will never mock them with irreconcilable discoveries. Her disclosures may seem deeply puzzling at times, but somewhere the clue, the link, is to be found. The 'miracles' are always natural, always part of a reasonable order. The apparent confusion, the discrepancies, are not in Nature, but in the mind of the observer. So also are the powers by which they may be made orderly and intelligible. We are to use imagination as well as analysis, sympathy as well as science. There are perplexities and contradictions in our communications from the Unseen, but these are not confined to that realm. They abound in the human nature we know. And that is a strong clue. We are dealing with a human world on both sides of the way—God's humanity with all its little frailties and quaint aberrations, with all its Divine impulses, its faith, its helpfulness, and its deep aspirations after good. Looked at in that way, the problem becomes intelligible enough. In any case, if we have to suspend our judgment, we need not suspend our reason. There may be no final solutions, but there are no final barriers. Life at the core is a unity, however various in expression. And to the seeker who goes on the quest with the thought of unity, everything falls gradually but surely into its place—one God, one Life, one Destiny, embracing all differences of faith, knowledge and perception.

SPIRITUAL EMANCIPATION BY THE ELIMINATION OF FEAR.

By E. W. WALLIS.

An Address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, March 27th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, vice-president, in the chair.

In opening the meeting, the CHAIRMAN said: 'I was saying at our annual meeting this afternoon that I thought we did a great deal of work in connection with the Alliance at a very small cost, and the reason is because we have so many friends who work for us for nothing. Amongst those friends is our honorary secretary. He has a considerable amount of work to do which cannot be done easily. We have letters from people who have developed automatic writing and feel convinced that they have a revelation to give which the world has never had before; from husbands, saying that their wives are taking too much interest in our subjects and neglecting the home; from foreign visitors who think we ought to find lodgings for them in London. (Laughter.) This is the kind of thing the secretary has to deal with. But you know Mr. Wallis's work, perhaps, even better through 'LIGHT.' 'LIGHT' is a paper which, since its commencement, thirty-three years ago, has occupied a position of high merit. Stainton Moses, E. Dawson Rogers, William Paice and John Page Hopps raised it to that position, so that, when Mr. Wallis took over the work, he had all he could do to maintain its high standard. But he has done so, and the paper is greatly appreciated. In addition, Mr. Wallis does a great deal of work in the provinces, on Sundays. I am sorry he does not have his weekly rest, but he holds that it is better to wear out than rust out. I have no doubt that to-night we shall learn from him a great deal on a subject of intense interest.

MR. WALLIS said: Whether a man looks forward with pleasant anticipation or foreboding, with hope or fear, depends on his point of view. Opinions regarding the future necessarily differ, and since so many persons regard the unknown with apprehension rather than hope, it is not to be wondered at that the evolution which is going on around us is associated in their minds with dread lest it should spell revolution. We make history rapidly nowadays, and there is not only unrest everywhere, but expectation. The world, I firmly believe, is moving forward towards a better state of things, in regard both to the interrelations of the great progressive nations and to the conditions of the workers. Emerson says: 'He has not learned the lesson of life who does not every day surmount a fear,' and in keeping with that thought, I hold that we should be optimistic, and believe that the Power which has hitherto guided the destinies of humanity—call it Evolution or call it God—is to be trusted to the very end; that, to put it in Browning's words, 'God's in His Heaven, all's right with the world.'

There are many reasons, however, why we cannot all feel this, or cannot feel it as strongly as we should. We have been terrorised from our youth up, and fear-thoughts still hold us captive in all realms. When we were children we were afraid of the dark and of its imagined unseen dangers, and now that we are children of an older growth, we are still, to a large extent, in bondage to our fears. Horace Fletcher says:—

To assist in the analysis of fear, and in the denunciation of its expressions, I have coined the word 'fear-thought' to stand for the unprofitable element of forethought, and have defined that variously-interpreted word 'worry' as fear-thought in contradistinction to forethought. I have also defined fear-thought as the self-imposed or self-permitted suggestion of inferiority, in order to place it where it really belongs, in the category of harmful, unnecessary, and therefore not respectable, things.

We are all subject to moods, have spells of depression, and torture ourselves with anxious forebodings which are frequently groundless. All such feelings tend to bring about the very conditions which are feared. We are far too familiar with the dreadful consequences of this tendency to hopelessness, for almost every day we read how some poor unfortunate, overborne in the strife, and rendered weak and incapable by depressing fear-thoughts, seeks the last refuge of the despairing,

and vainly thinks to escape life's trials and difficulties by committing suicide. Official reports show that 'of the two main forms of mental stress which cause insanity, that which is prolonged—such as worry, anxiety, and sorrow—is far more common than sudden emotion and shock.' Worry and anxiety are almost always due to fear. They result from the attitude of mind that lacks faith in God and faith in self. Fear and worry have done more to render men and women weak of will and infirm of purpose, to make them self-mistrustful and incompetent, to fill our workhouses and asylums with degenerates, than almost all other causes of failure and insanity.

It is not the work, but the worry
That wrinkles the smooth, fair face,
That blends grey hair with the dusky
And robs the form of its grace;
That dims the lustre and sparkle
Of eyes that once were bright,
But now are heavy and troubled
With a weary, despondent light.

It is not the work, but the worry
That makes us sober and sad,
That makes us narrow and sordid
When we *should* be cheery and glad;
That weakens our faith in heaven
And the wisdom of God's great plan.
Ah, 'tis not the work, but the worry,
That breaks the heart of man.

As a nation we have relied too much on fear as a deterrent—we have punished prisoners vindictively on the plea that their sufferings would make others afraid to follow their example, but the failure of our penal system, both on the deterrent side and the educational, is demonstrated by the fact that fifty-eight per cent. of our male prisoners and seventy-seven per cent. of our female prisoners have been previously convicted and punished. The testimony is overwhelming that not only does imprisonment not *cure* crime, but that it *infects* with criminal tendencies that could scarcely be caught otherwise. Moral education, right training, helpful and humane influences are much more likely to secure the spiritual emancipation of the wrong-doer than repressive and useless punishment. We should not appeal to the coward in the criminal—as we do when we try to frighten him—but to the better self within him, and give him a chance to grow. Hanging for sheep-stealing was not half so efficacious as a deterrent as the spread of a healthier sentiment.

In the past, fear prompted us to build castle walls and dig moats; to-day our dread gives us *Dreadnoughts*. (What a misnomer that name is!) At one time Napoleon was our national bogey. At another, Russia caused Gladstone, at the bidding of frightened pessimists, to demand eleven millions for more ships—ships that were never needed! Then we were set a-trembling by the French and were well-nigh rushed into war over Fashoda. More recently, because leading men on both sides distrusted and deceived each other, we were involved in the terrible Boer War, and still more recently our fears were worked upon and played with by interested scaremongers and the sensational press until we narrowly escaped the calamitous crime of war with Germany. 'The Times' recently remarked: 'Fear frequently lets loose the latent cruelty in man.' It was a soldier, Colonel G. de S. Barrow, who wrote: 'The origin of war is based on fear. It is important to bear this in mind, because fear is an elemental—perhaps the most elemental of the factors that go to make up our moral nature.' A short time ago the Social Democrats of both France and Germany issued a joint manifesto calling upon the people of both countries to unite in a common campaign against the proposed enormous increase in the military charges of both nations. These people, the workers upon whom the burden of the preparations for war falls heaviest, wisely and rightly demand that all conflicts between nations should be settled by arbitration treaties, and they hold that resort to violence is a barbarism and a disgrace to humanity. A sentiment, surely, with which we, as Spiritualists, heartily agree. (Hear, hear.) We believe that God has a better use for human spirits than that they should be living fuel for the devil's unquenchable fire. Is it not time, then, that we ourselves found better uses for human bodies than drilling holes through them or blowing them to bits?

It is enough to make the angels weep to see powerful, enlightened and so-called 'Christian' nations playing the mad game of beggar-my-neighbour in ship-building and army-making; spending millions of money recklessly and, if they would only live up to their religious principles, unnecessarily, while millions of the people of the countries affected are barely removed from starvation, and a million workers go on strike to secure about a pound a week as a living wage. According to official statistics, one hundred persons admittedly starved to death last year in this wealthy land. If ever fear-thoughts are justifiable, they surely are in the case of those who are compelled ceaselessly to struggle to keep body and soul together! Reputedly we are followers of 'The Prince of Peace,' and are supposed to believe in his gospel of non-resistance, yet our huge naval expenditure is entirely due to our distrust, or in plain English, our fear, of our 'Christian' neighbours. Tried by this standard, what is our religious faith worth? Only last night Mr. Churchill pointed out that

the ship-types of every great naval Power supersede those of the previous year with remorseless persistency, and scores of millions are absolutely squandered year after year, and pace and scale continually increase without any real gain from such a cause in relative strength. Every year all the naval Powers make not only the fleets of their rivals, but their own fleet obsolete, without adding to their relative strength or actual security. Can any process be more stupid?

We may all hope that, as Mr. Churchill suggested, a halt will be called, and that for one year, at least, no new warships will be built by either England or Germany. The German Imperial Chancellor spoke wisely when he said that Germany was desirous of friendship with Great Britain, but if the word 'friendship' was to be written on the 'clean slate,' it must not be 'scratched in with the hard pencil of distrust.'

Fear is the twin of Faith's sworn foe, Distrust;
If one breaks in your heart the other must.

Who walks with Fear adown life's road will meet
His boon companions, Failure and Defeat.

The fact is, we quarrel with what we fear our neighbour intends rather than with what he actually thinks and does. He, in turn, endows us with intentions which he himself imagines, and puts his own fuel on the fire to increase the heat of the dispute.

The woman's point of view is too seldom considered. Ella Wheeler Wilcox* very wisely says:—

We women teach our little sons how wrong
And how ignoble blows are; school and church
Support our precepts and inoculate
The growing mind with thoughts of love and peace.
'Let dogs delight to bark and bite,' we say;
But human beings with immortal souls
Must rise above the methods of the brute
And walk with reason and with self-control—

O men, wise men, superior beings, say,
Is there no substitute for war in this
Great age and era? If you answer, 'No,'
Then let us rear our children to be wolves
And teach them from the cradle how to kill.
Why should we women waste our time and work
In talking peace, when men declare for war?

Andrew Jackson Davis taught that every child is a repository of infinite possibilities, and many intelligent thinkers are now affirming that man is a spirit intelligence possessing the power to act on his own surroundings and originate new conditions by the exercise of his imagination, intellect, and will. Too long have we identified ourselves with our bodies, instead of recognising that they are our instruments. The fact is, every human body is a materialised form, owing its existence to the activity of the indwelling spirit. Having called it into existence, the spirit vitalises and holds the body together so that through its agency it may express itself on this plane. When a limb is broken, the surgeon can do no more than adjust and secure the parts; the work of reparation must be done by the spirit. So, too, the task of maintaining health is subconsciously carried on by the spirit, except when, by purposely directed thought, the conscious mind participates in

the process of self-healing. Someone, replying to the question, 'Is life worth living?' said 'That depends on the liver.' Of the man with a liver it has been said:—

He is all nerves, but has no nerve. His hands burn at the palms, his vision is marred, his mind wanders or jumps from one subject to another. He cannot read, think, or sleep, but he is always heavy and sleepy. He is afraid of everything, afraid of others, afraid of himself, afraid of being afraid, and afraid of being thought afraid. (Laughter.)

Truly, the worth of life does depend on the liver. That is true in a double sense. Whether life is worth living depends not only on how the physical organ does its work, but on how the man lives his life—whether he lives wickedly or wisely. Ordinarily we are so materialistic that we think only of how the body affects the mind instead of how the mind affects the body. We say that certain persons are splenetic, jaundiced, and dyspeptic, forgetting, or not realising, that our mental attitude not only affects our health, but our powers of enjoyment, of usefulness, and of the realisation of the value of truth and righteousness.

The medical fraternity, or at least some of them, seem determined to frighten the life out of us if they can, for what with germs, microbes, bacteria and similar fearsome small-fry—not to speak of appendicitis and other fashionable complaints—we are having 'a terrible time,' and the patent medicine vendors, with their alarming advertisements, seem bent on driving us crazy. We may well take to heart the advice of the man who wrote:—

Oh, let us all be joyous while we may,
Though the scientists annoy us every day,
For they agitate the topic
Of these creatures microscopic
Till we're getting misanthropic,
Old and gray.

So now to drown our sorrow let us try,
Lest some microbe on the morrow should draw nigh;
Let the song and dancing thrill us,
Let's forget that a bacillus
Hopes with all his heart to kill us
By and by. (Laughter.)

Dr. W. H. Holcombe declares that fear is a powerful cause of disease, and gives us the following painfully humorous description of the average sick room:—

The pulse of the patient is frequently counted and the temperature taken; the room is darkened; friends have doleful faces, moist eyes, sad voices. They speak in subdued tones, various things are referred to as being *dangerous*, and so it goes on day after day, thoughts and images of pain and sickness and danger and death being impressed upon the mind of the patient, and the spirit within finds it difficult, if not impossible, to break through this atmosphere of despondency and fear, to restore the tone of its own body and regain health and strength.

Continuing, Dr. Holcombe says:—

The true sanitarian will remember in his treatment the tremendous power of words and ideas on the sick and suffering. He will never indicate by his language, his looks, or his conduct that he thinks the patient is very ill. He will cleanse his own mind of morbid fears and apprehensions, and reflect the stimulating light of hope on all around him. The suppression of anxiety, and even sometimes of sympathy, is necessary. The doctor's opinion should never be asked and never be given within the patient's hearing. Hope, and not fear, should be the presiding genius of the place. Thoughts of disease, danger, or death should be banished as far as possible. The room should be made cheerful and natural; it should have fresh air, cool water, and the fragrance of flowers instead of the odour of drugs.

It would be a good thing if we could all

Talk health; the dreary, never-ending tale
Of mortal maladies is worn and stale.
You cannot charm or interest or please
By harping on that minor chord, disease.
Say you are well, or all is well with you,
And God shall hear your words and make them true.

Sensitiveness to pain is largely due to fear of pain, and a reversal of the accustomed attitude will have an immediate effect upon the severity of pain by mitigating much of its sting. Christian Scientists, mental healers, suggestive practitioners, and faith-curers escape much suffering in this way and the happy results of this attitude towards pain serve to strengthen their

* Where not otherwise stated, the poetical quotations are from the writings of Mrs. Wilcox, whose poems are published in this country by Messrs. Gay and Hancock, Ltd., 12 and 13, Henrietta-street, Covent Garden, W.C.—E. W. W.

faith. Thus the elimination of fear-thoughts by the introduction of faith-thoughts leads to the happiest results.

When we have constructed a true psychological pathology, says Dr. Holcombe—

we shall understand clearly why and how it is that fear can turn the hair grey in a single night; that a mother's milk can be poisoned by a moment of terror; that the heart may be paralysed by a sudden joy or sorrow; that anger poisons the blood; that dyspepsia, paralysis, and many other diseases are produced by worry and fret, and the brain-fag of overwork and anxiety. We shall understand that back of all physical causation, the roots of our disease originate in the spiritual conditions of the race; in our false religions, our false philosophies, our false ways of thinking, our false relations to God and each other.

Just as fear can, and often does, produce disease and bring upon us the very things we most strongly dread; just as in the old drama of Job we read how, 'in the height of his happiness and prosperity, he permitted himself to brood in silent fear over the possibilities of losses and misfortunes, until at last he had to exclaim, "the thing which I greatly feared has come upon me,"' so, by auto-suggestion we can change our mental conditions and give ourselves such an impetus towards health, enjoyment of good, and thankfulness for the blessings that come our way, that we shall win a saner and more spiritual condition of life.

The trouble, I think, with us all
Is the lack of a high conceit;
If each man thought he was sent to this spot
To make it a bit more sweet,
How soon we could gladden the world,
How easily right all wrong,
If nobody shirked, and each one worked
To help his fellows along.

Cease wondering why you came—
Stop looking for faults and flaws,
Rise up each day in your pride and say:
'I am part of the First Great Cause!
However full the world,
There is room for an earnest man.
It has need of me or I would not be,
I am here to strengthen the Plan.'

—(Applause.)

(To be continued.)

TELEGRAPHIC RAPPINGS

Henry Winter, in a report in 'The Progressive Thinker' of the results obtained at a weekly private circle which has been held for about two years, says that at a recent meeting, after they had received the usual 'rappings': 'All at once the rappings changed to tickings resembling the tickings of a telegraph instrument, when someone remarked, "that sounds like a telegraph." This drew the attention of one of the sitters who was an experienced telegraph operator and caused him to remark, "Kate is using the telegraph code." It developed that Kate was a sister of our operator and had been in the spirit world several years, but while here on earth she had learned telegraphy from her brother and husband who was also an operator. Though the ticking was very feeble at first, at our last meeting it was loud enough to be heard all over a good-sized room. To guard against any possibility of deception, we all joined hands and sat back entirely away from the table. Greetings and messages, too numerous to mention, were received from friends and relatives in the spirit world, and we are wondering if such phenomena ever were experienced before. The room was quite light and there was no one entranced.'

THE UNION OF LONDON SPIRITUALISTS will pay its annual visit to the Croydon Society on Sunday, April 13th, 1913, at Elmwood Hall, Elmwood-road, Croydon, at 7 p.m. Speakers: Messrs. G. Tayler-Gwinn, T. C. Dawson and E. Alcock-Rush.

If a report in the 'Evening News' of Friday, March 28th, be correct, it is clearly evident that the prejudice against Spiritualism is still very strong, especially in country districts. The 'Evening News' stated that 'the parishioners of Weston, a small village in Wharfedale, have struck against "Spiritualistic sermons," and that at a recent vestry meeting, "the Vicar (the Rev. C. L. Tweedale) and his wife were the only people to attend, and Mrs. Tweedale was appointed People's Warden by her husband." We extend our sincere sympathy to Mr. Tweedale in his trying position.

THE LONDON SPIRITUALIST ALLIANCE, LTD.

The twenty-ninth annual general meeting of the London Spiritualist Alliance was held on Thursday, March 27th, at 4 p.m., at 110, St. Martin's-lane, W.C., Mr. H. Withall, vice-president, in the chair. In commenting on the balance-sheet, the Chairman referred to the advantages which Members of the Alliance enjoyed for their guinea subscription—the use of the library, the Tuesday afternoon séances for clairvoyant descriptions, the Friday séances, the big meetings and tea meetings, all without extra charge. When last year the Council resolved to give Members these privileges, it was working in the dark, but experience had shown the wisdom of the step. The result had been that the number of Members in 1912 was sixty more than in 1911 and the number of Associates fifty-nine less. That meant that the total number on the books was practically the same, but that the Alliance received about £30 more in subscriptions. At the same time the cost of the Tuesday séances had been considerably increased, so that the extra amount of the subscriptions paid for the extra expense of the séances.

The adoption of the annual report and balance-sheet was moved by Mr. Moore, seconded by Mr. Wilkins, and carried unanimously.

The following is a copy of the report:—

In presenting the twenty-ninth Annual Report of the London Spiritualist Alliance, Ltd., the Council has much satisfaction in being able to record a steady growth of interest in the work of the Alliance, as evidenced by a gratifying increase in the number of members, the extensive use of the valuable library, and the large attendances at the usual fortnightly meetings at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East. At these meetings addresses were given on 'The Social Problem and the Spiritual Universe,' by Mr. Herbert Burrows; 'Interesting Incidents during Forty Years of Mediumship,' by Mr. E. W. Wallis; 'The Occult in Sinhalese Buddhism,' by the Rev. J. Tyssul Davis, B.A.; 'Spiritualism: A Survey of its Position, Achievements and Possibilities,' by Mr. Angus McArthur; 'My Reasons for being a Spiritualist after Many Years' Experience,' by Mr. Walter Appleyard; 'The Problems of Psychical Research,' by Sir W. F. Barrett, F.R.S.; 'The Frontiers of the Soul,' by Mr. E. E. Fournier d'Albe, B.Sc.; 'Personal Experiences of Psychic Phenomena in India, America and other Countries,' by 'Cheiro'; 'The Soul as Discoverer in Spiritual Reality: a Study of Two Scientists,' by the Rev. T. Rhondda Williams; 'The Basis of Unity in New Schools of Thought, including Spiritualism, Theosophy, Christian Science Mental and Spiritual Healing, New Thought, and Bahaism,' by Mrs. Mary Seaton; 'Spiritualism as it affects us in our Outlook upon Human Life and Experience,' by the Rev. Arthur Chambers; 'The Great Problems in the Light of Spiritualism,' by Mr. E. Wake Cook; and 'Psychic Investigation from Several Aspects,' by Mr. H. Biden Steele.

The changes which were made in 1911 whereby Members were entitled to attend all ordinary séances without payment of any fee, and those Members who reside outside the London postal area could have books from the Library sent to them post free, have given much satisfaction, and these facilities for inquiry and study will be continued during the present year.

The Conversazione, held in October last, was a very successful one, a fine address being given by Mr. James Robertson of Glasgow on 'The Gift of Tongues,' followed by some good clairvoyant descriptions by Mr. A. V. Peters.

Receptions were given to Mrs. Mary Seaton on her return to London from America, Mr. E. W. Wallis on the occasion of the presentation to him of his portrait, painted by the Chevalier Italo Sabatini, Mrs. Ellen Green on her first visit since her return from Australia, and Mrs. Minnie Nordica, of Australia and South Africa, who has since rendered very acceptable service to the cause in London.

The various meetings held at 110, St. Martin's-lane, viz., those on Tuesday afternoons for illustrations of Clairvoyance, on Thursdays for addresses on Psychic Development, &c., and on Fridays for 'Talks with a Spirit Control,' were all well attended and proved extremely helpful alike to Members, Associates, and inquirers.

An interesting garden party was held in June at the home of Mr. and Mrs. Ellis T. Powell, at Brondesbury Park, the pleasure of which, however, was somewhat marred by the stormy weather that prevailed.

The spiritual healing work of Mr. Percy R. Street was continued throughout the year with beneficial results. At the suggestion of several of his patients a fund was started to provide free magnetic treatments for some who otherwise would have been debarred from receiving them. This fund was later

on considerably increased through the generosity of a friend who felt that change of air might sometimes aid in the recovery of health.

Classes for the development of mediumship, conducted by Mr. Street under spirit control, were greatly appreciated by those who attended.

The Council tenders its sincere thanks to all those who have contributed to the success of the work of the Alliance.

The Council suffered a serious loss by the passing of Mr. George Spriggs, whose valuable services to the cause as a medium, a medical clairvoyant, and a worker generally have been greatly missed. Three of 'the old guard,' Mr. William Theobald, Mr. T. Douglas Murray, and Mr. George Pearce-Serocold, who were among the earliest members of the Alliance, passed to the other side; as also did Mrs. M. Wilkinson (sister of Mrs. Emina Hardinge Britten), Lady Lawrence Jones, Mrs. R. J. Lees, Mrs. L. Stanton, Mrs. Pearce, the Ven. Archdeacon Colley, Dr. Abraham Colles, the Rev. Dr. Govett (Dean of Gibraltar), and Mr. Vincent N. Turvey, all of whom were deeply interested in our work.

The year 1912 was rendered historically noteworthy by the tragic decease of Mr. W. T. Stead and his subsequent activity on the other side; by the visit of Mrs. Etta Wriedt and the striking testimonies of the sitters (compiled by Vice-Admiral W. Osborne Moore) to the convincing proofs of identity given by the communicating Intelligences at her sances; by the holding of an International Congress at Liverpool, under the auspices of the Spiritualists' National Union, at which a number of valuable Papers were read and discussed; by the action of the Commissioner of Police, in London, in putting a stop to the sensational advertising of palmists and others engaged in the business of, professedly, foretelling the future; and, lastly, by Mr. F. W. Percival's valuable gift to the Alliance of the manuscript books left by Mr. Stainton Moses, containing his automatic writings and records of his sances.

The Council cordially invites Associates who are satisfied of the truth of spirit communion and are anxious to support still further the work of the Alliance to become Members, and hopes that both Members and Associates will make the Society and its objects known to their friends.

All students who desire to discover the truth regarding man's spiritual nature, his psychical powers, and the conditions necessary for their cultivation and exercise, are heartily welcomed by the Alliance, which aims to assist those who wish to communicate with their friends in the unseen, or to discover and develop mediumship or psychic gifts. It desires to encourage the study of comparative religion and science in the light of spiritual evolution, to promote the spread of knowledge of spirit communion, and to support all efforts to apply spiritual truths to daily life, for the progress of humanity.

Signed on behalf of the Council,

H. WITHALL,

FEBRUARY 22ND, 1913.

Acting President.

Mr. Bush expressed his appreciation of the way in which the Alliance was conducted—as well from a business as from a moral and spiritual aspect. He considered that he got very good value for his money as a Member, and at the same time he did not think that any society could be more economically managed.

Mr. Moore raised the question whether anything more could be done to bring to the notice of Spiritualists the advantages they would gain by joining the Alliance, and Mr. Withall promised that the matter should be considered.

Mrs. W. P. Browne, Vice-Admiral W. Osborne Moore, and Mr. Angus McArthur, nominated for re-election on the Council, were, in the absence of other nominations, declared duly elected.

The proceedings closed with votes of thanks to the spirit helpers of the Alliance, and to the chairman and staff for their valuable services.

The Paris correspondent of the 'Daily News and Leader' says that on Saturday last, in connection with the International Congress of Experimental Psychology, a water diviner made a remarkable success. 'He was turned loose on a piece of waste ground under which ran a water supply pipe. Using his watch as a divining instrument, he accurately traced the course of the pipe, more or less accurately indicating the amount of water and also its depth in the ground. Perhaps his best achievement was to state when the water was flowing and when it was not. It had previously been arranged that the water should be turned off at intervals, but that fact had not been mentioned to the diviner.' Other diviners, however, who tried to find metals were not very successful.

THE MARYLEBONE SPIRITUALIST ASSOCIATION.

SIXTY-FIFTH ANNIVERSARY SERVICE.

The sixty-fifth anniversary of Modern Spiritualism was celebrated by the Marylebone Association in the form of a special service held at Shearn's Restaurant on Sunday evening, the 30th ult., when addresses were given by Mr. W. T. Cooper, the President; Mr. Horace Leaf, and Mr. E. H. Peckham. The platform was decorated with choice flowers, and there was a large attendance, many old friends of the movement being present.

After an invocation by Mr. HORACE LEAF,

MR. W. T. COOPER alluded to the momentous nature of the anniversary which they were met to celebrate. Although since the last Anniversary Service they had to mourn the departure from earth of some of their old fellow-workers, they knew that these still lived, and were in conscious sympathy with their friends on earth. The facts of spirit-communion were as old as the human race—the Bible was full of them from Genesis to Revelation—and the rise of Modern Spiritualism meant only a revival—a re-emergence of its truths after a long period of stagnation, during which its realities had become encrusted and overlaid with dogma and tradition. After briefly recounting the well-known story of the genesis of the movement in the manifestations at Hydesville, Mr. Cooper dwelt upon the far-reaching importance of the evidences thus presented. It was indeed a case of 'How great a matter a little fire kindleth.'

MR. E. H. PECKHAM'S address took the form of reading a communication received by automatic writing and designed for the occasion. It was entitled, 'The Might, Majesty and Mystery of Spiritualism,' and admirably summarised the principles of Spiritualism in its religious and philosophical aspects, and its vast importance to the welfare of humanity. Spiritualism had a two-fold expression; one, partial and limited—the phenomenal side—the other, great, spacious and comprehensive. The former was quite true in its own way, its issues involving a recognition of the survival of man as an individual beyond the stage of physical dissolution; but the latter, the larger truth, took in the whole range of human thought and activity, suffused them with new and higher meanings, and revealed the fact that life throughout the universe was a manifestation of Spirit. It proclaimed that God, the Eternal Spiritual Being, having made Man in His image and likeness, Man partook of the Divine nature, possessed potentially the gifts and graces of Divinity, and was in virtue of his kinship to his Creator an immortal spirit. Thus the main postulate of Spiritualism was realised to be a self-evident truth resting on a universal principle. Spirit, the writer of the message proclaimed to be the totality of all things, stretching from everlasting to everlasting. Specialised on its purely phenomenal side to its expressions of spiritual action in such forms as clairvoyance, psychometry, trance-control and materialisation, Spiritualism in its wider issues took in the whole gamut of human life in the sweeping revelation of its unitary truth. The message concluded with some stanzas beginning, 'I sing the Song of the Spirit'—simple lines but charged with something of the influence of their great theme, and possessing a rhythm and cadence that fell pleasantly on the ear.

MR. HORACE LEAF, who spoke at considerable length, traced the influence of science on the old theological conceptions of the universe as instanced in the discoveries of geology which found that the past history of our planet was written in the strata which composed it, and in the remains of organic forms which lay hidden within them, while the revelations of astronomy had shown that the earth was not the hub of the universe, as theology had taught, but only a small globe in a vast galaxy of circling orbs. It had discovered that God was greater than we had been taught, but not that man was of less importance. The effect had been to create doubt and distrust of the old and unenlightened religious teaching, but the change in the outlook of the thinking world had not yet taken any definite form. Men were out of sympathy with the old but they had not yet learned how consciously to interpret the new. They had quarrelled with the religion of their fathers and the attitude of many of them might be roughly summarised in this form: 'We do not believe that God came to save mankind because we do not believe He ever condemned mankind. We do not believe that man is naturally depraved, because he came from God, and is therefore an expression of Deity.' It was a significant fact that when this spirit of doubt and dissatisfaction with the conception of life presented by the old theological teaching began to manifest itself, there came this irruption from the unseen world which with its phenomenal evidence and philosophical teaching, offered new bases of belief and a new and larger conception of human life. In one aspect Spiritualism might

be said to stand for this: Those who cannot be saved from the old errors without proof of the new truth shall be given the proof they need. The way shall be cleared so that a man may ask his question of science and philosophy and be satisfied, and thus—in Scriptural phrase—'save his soul alive.'

The musical portion of the service was contributed by Mrs. Butterworth-Cooper, R.A.M., who gave several pianoforte solos of classical music, and the vocalists, Miss Pickles and Miss Edwards, whose songs, 'The Promise of Life' and 'O, Divine Redeemer,' were greatly appreciated. Mention should also be made of Mr. Leigh Hunt and Mr. Douglas Neal, who also gave brief addresses, and to whose labours as officers of the Marylebone Association no small part of the successful results of the service (which included a gratifying response to the appeal for financial support) may be justly ascribed. G.

ITEMS OF INTEREST.

The report of the annual meeting of the London Spiritualist Alliance is well worth reading. It is a fine record of work well done. The Chairman's remarks, in which he drew attention to the many privileges now enjoyed by Members, should be noted by all those who feel desirous of studying the subject of Spiritualism in its various aspects. As Mr. Bush said, speaking as a business man, Members get full value for their money. We are glad to think, however, that there are also a large number of Members who retain their membership to show their sympathy with the Alliance and help on its good work even though they cannot avail themselves of the advantages so freely offered to them. We trust and anticipate that the Alliance will continue to grow both in numbers and influence.

In connection with the International Spiritualist Congress, which opens at Geneva on May 11th, we are making inquiries with a view to ascertaining whether arrangements can be made for an excursion which will allow of visitors staying in Geneva for the four days on which the meetings will be held. We hope to give full particulars next week. 'The Progressive Thinker,' of Chicago, U.S.A., states that Mrs. Laura G. Fixen, a well-known and earnest speaker on behalf of Spiritualism, Woman's Suffrage, &c., will attend the Congress, which, it declares, 'will mark an era in Spiritualism.'

The 'Newcastle Evening Chronicle' of March 19th contained a report of a lecture on 'Clairvoyance: Its Degrees and Utilities,' given by Mr. W. H. Robinson to the Newcastle Psychological Research Society. Mr. Robinson said that it was the prerogative of spirit to blend with spirit, and space and distance became simply relative terms. If this spiritual power was universally unfolded it would ultimately extirpate crime and a great many other evils which at present afflict society. Clairvoyance also showed the beautiful action of the laws of thought. All external manifestations receiving formulation on the plane of matter must of necessity have pre-existence as thought, and consequently the progress attained in the application of science, art, and mechanics was only conditioned by the largeness of the receptiveness, and these good gifts of Deity must have existed throughout eternity as archetypal ideas, as there could be nothing essentially original. To the clear sight of governing Intelligence the past, present, and future represented a unit, and the universe, to the seer, was a mirror, in which was reflected, in spiritual planes, what had and what would occur. Therefore, all true seers must necessarily be prophets, and that, in his opinion, was the awful symbol of correct seership.

A valued correspondent informs us that on Easter Sunday the Rev. A. J. Waldron, Vicar of Brixton Church, gave an enthusiastic address at the Electric Picture Theatre to his Brotherhood and Sisterhood combined, on 'Do the Dead Return?' He said that it was known for certain that messages could be received from the departed, and gave the names of many scientific and notable men who had devoted their time to the study of psychic phenomena. He also narrated several experiences which he could vouch for personally, and announced that he should continue the subject at the church in the evening. The theatre was packed. I have never heard such an address from a clergyman before. It must surely stimulate many to go farther in the matter. Mr. Waldron evidently knows our subject thoroughly. The only warning he gave was against starting investigation on the material plane instead of looking only for spiritual help and guidance. We congratulate the reverend gentleman on his progress since the days when he lectured and debated against Spiritualism.

The English friends of Mr. Joseph Isherwood will be pleased to know that after his third successful two-months' mission at Durban, the members of the Durban Spiritualists' Society, South Africa, have presented him with an Address, in book form, bound in leather, in which they wish him God-speed, and say that during the six months that he has served them they have enjoyed his ministrations and have found him to be an earnest and accomplished exponent of psychic and spiritual science. They rejoice that his kindly disposition and sterling character have unfolded and grown of late by reason of his varied and somewhat unique South African experiences. The Address, which bears the signatures of upwards of fifty members of the society, concludes with an expression of the hope that the recipient will be blessed with health and strength, and that wherever he may go he will continue to realise the presence of the angels. Mr. Isherwood returned thanks and intimated his willingness to stay for a week or two longer.

FRIENDS IN COUNCIL.

Under this heading we propose to devote space to brief letters of inquiry and replies thereto from our readers.

The Fear of Death.

SIR,—I like your leader on 'The Problem of the After-Life' (page 150). It struck me, when reading it, how many (good!) people really live in absolute fear of death, and yet these pious ones sing:—

'When I can read my title clear
To mansions in the skies,
I bid farewell to every fear
And wipe my weeping eyes.'

What a mockery when they are simply quaking with terror! Perhaps it is only the convinced Spiritualist who can honestly 'read a title clear.'

Personally, I do not fear death, but I loathe burials, trappings, and useless funeral gloom. When will Spiritualists find a substitute for 'The Dead March,' something bright and uplifting, joyously announcing the emancipation of the spirit?—Yours, &c.,
E. P. PRENTICE.

Reincarnation and its Opponents.

SIR,—The arguments of some of your correspondents who have written on reincarnation appear to be frivolous and perfunctory. For instance, 'Omnia Vincit Amor' (page 144) says: 'I object to it because of its crude injustice, gross materialism and sublime (?) callousness.' Now, fancy anyone objecting to anything which is supposed to be in Nature. Has 'O. V. A.' ever thought of the axiom: 'There is no effect without cause'? If we ourselves are not the cause of our present condition, then God must be; unless 'O. V. A.' like Democritus, attributes the existence of the universe and all that is in it to fortuity. I assume that 'O. V. A.' will not propound fortuity. Then, if we are not reaping what we have sown, we must attribute to the Infinite Intelligence the immense disparity in the conditions of the people. If 'O. V. A.' born, presumably, of a wealthy family and consequently enjoying all the best conditions of this world without having merited them, and X., born of an indigent family and in consequence suffering the pangs inherent to such a state of destitution, were here for the first time, this would appear to me to be not only a 'crude,' but also an outrageous, 'injustice.' And why, I ask, should several incarnations be gross materialism any more than one?

E. P. Glen, after treating reincarnations as absurdities (page 131), asserts that it is not scientific thinking. I ask, what is more unscientific than to treat as an absurdity a postulate that does not contain a contradiction in terms? Why could not the spirit that once incarnated itself in Anaximander again incarnate itself in Mrs. Brown's baby? Where is the absurdity? Anaximander is not now in that physical body that he once inhabited. Ignorance of a thing is not a valid reason for denying it. The writer of 'Notes by the Way' (page 97) says: 'However the spirit may exist before birth into the material world, it has no personal identity until that stage is entered upon.' Have all these people ever pondered over evolution? If they be students of Nature, they ought to know that '*Natura non facit saltum*.' Would anyone really acquainted with evolution postulate that from a state of unconsciousness the spirit has suddenly sprung into the highest consciousness yet attained on this planet, while there exists in Nature an unbroken chain of consciousness at different degrees of development? This would not be evolution. To postulate that man has evolved from that state to this without going through the intervening degrees is absurd; it is impossible, because the word 'evolved' contradicts that '*saltum*.' Do these people still hold the old notion that man is a species

creation of the Deity? If they be students of Nature, they ought to know that there is no fundamental difference between man and the lower beings—that the difference is only one of degree. What, through evolution, has become actual in man is potential in the lower. Involution must precede evolution. It is not matter that has evolved a spirit. It is the spirit that, in evolving itself, changes the external form from one expression to a higher one. Environment is not the primal cause of evolution, it is an accessory. The primal cause of evolution is within: it is the spirit.—Yours, &c.,

JAMES MERLIN.

SIR,—In 'LIGHT' of March 15th, 'Scorpio,' in replying to Mr. F. W. Shearing, asks, 'Why not let everyone be persuaded in his own mind whether or not reincarnation may be a means of effecting the development and ultimate progress of some Egos?'

Does 'Scorpio' infer that being persuaded in one's own mind constitutes either a truth or a fact? If so, then the people who are convinced in their own minds that there is no such thing as *spirit return* are as correct as are those who know that *spirit return* is a demonstrable fact.

Reincarnationists, although they are fully persuaded in their own minds of the truth of their elusive doctrine, are forced to admit that they cannot give any proof of the accuracy of their belief. Hence being persuaded in one's own mind is not enough in matters of this sort. We should seek to establish our belief on fact.

1. There is nothing in reincarnation that a true Spiritualist can accept, teaching, as we do, 'progress,' the vital and immutable law of evolution.

2. Then it is not based upon one solid demonstrated fact.

3. The many millions of believers in reincarnation are made up of Brahmins, Buddhists, Chinese, Tibetans. The illustrious Hindu scholar and author, Protap Chunder Mozoomdar, said in a lecture: 'Transmigration existed as an indispensable article of faith amongst the sects of Old Hinduism. In modern times it is called reincarnation and held by the more superstitious.' Educated, free-thinking Hindus reject it as a fading relic of the past.

'Scorpio' asks: 'Would it result in the greatest psychic good to the greatest number if that belief were to be conclusively proved to be mistaken?' I should like to ask, does it make no difference whether what one believes is true or false? Surely the truth, at all cost, is best! To my mind we have had enough of mere belief and should try now to get our feet on the rock of truth.—Yours, &c.,

JAMES KERRISH.

SIR,—Mr. Guy Heaton is right when he says: 'I think we may possibly have here that thread of individual continuity of consciousness which reincarnation seems at first sight to forbid—a continuity in the spiritual and not in the material world.'

We have, now, innumerable different meanings given to reincarnation, but if we take it in the meaning originally given, there is much to be said for Mr. Heaton's suggestion, in spite of charges preferred against Gautama of believing in personal annihilation. The 'theory' of reincarnation is based on *Karma*. 'The Buddhist theory of *Karma* or "action" controls the destiny of all sentient beings, not by judicial reward and punishment, but by the inflexible result of cause into effect, whereby the present is ever determined by the past in an unbroken line of causation' (E. B. Tylor.)

This definition, I think, involves *continuity* of personality, especially when we bear in mind that whatever Nirvana may or may not be, it is a *personality* which ultimately attains it, and that this personality is an evolution of past incarnate personalities. But no incarnate personality can attain Nirvana. (That Gautama himself became a Buddha in the flesh can be shown to be no exception to the rule.) The personality, then, that ultimately attains Nirvana must be spiritual, and must have been continuous through passing incarnate existences. If the argument be sound, then Mr. Guy Heaton is right in his contention.

May I refer to one other statement of Mr. Heaton's? He says that during our existence in the body we may be acquiring experience which will be added to that of our larger selves hereafter. The statement is of great importance.

It is ordinarily held that limits *disappear* in the unlimited. This is not so. Düring shows that they neither appear nor disappear. In other words, our knowledge, which is confined to knowledge of relations, gives us no information at all of any relation between the limited and unlimited: we 'arrive at' the 'existence' of the unlimited by knowledge that *our* knowledge is limited.

Now, *my* human experience is phenomenal; that must be granted. But the phenomena of *my* existence are *personal* to me. So I am justified in assuming that they are reflections (or

projections in limits) of *my* noumenal existence as a spiritual self.

C. C. Massey's beautiful expression, 'The accomplished in the accomplishing,' also supports Mr. Heaton's statement. But we who exist in a universe of 'the accomplishing' cannot think the accomplished: we can only arrive at 'vital knowledge of our own ignorance'!—Yours, &c.,

F. C. CONSTABLE.

SOCIETY WORK ON SUNDAY, MARCH 30th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Mrs. M. H. Wallis spoke, morning and evening, on 'The Ethics of Spiritualism' and 'Spiritualism—its Mystery and Meaning.' Miss Doris Mudd sang a solo. For next week's services see front page.—W. B.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.—Mrs. Keightley gave us a pleasant evening. Sunday next, 11 a.m., circle; 7 p.m., Mr. Cox; Thursday, at 8 p.m., circle. 12th, social meeting.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Miss Violet Burton, address and answers to questions. Sunday next, welcome visit of Mr. W. E. Long. Address, 'The Religion of Ghosts.' Mrs. Alice Beaurepaire will sing.—J. W. H.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mr. H. J. Stockwell's address on 'Life, its Progress and Destiny,' and his able answers to questions were much appreciated. Mr. Geo. F. Tilby presided. Sunday next, at 7 p.m., Mr. Harold Carpenter, address.—W. H. S.

SEVEN KINGS.—45, THE PROMENADE.—Mr. Wright spoke on 'The Only Way' and answered questions. March 25th, an address was given on 'Evil,' and questions answered. Sunday next, at 11 a.m., study class; at 7 p.m., Miss Morris. Tuesday, at 8, Mrs. Neville.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. A. Boddington gave sound practical addresses and good descriptions. Sunday next, at 11.15 and 7, Mrs. M. H. Wallis, addresses, questions answered, and descriptions. Tuesday, at 3 p.m., private interviews. At 8, also Wednesday at 3, circles.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mr. G. R. Symons gave spiritual addresses. Clairvoyante, Mrs. G. C. Curry. Sunday next, 11.15 and 7, Mrs. Neville; also Monday, 8 p.m., psychometry, 1s. each. Other weekly meetings as usual.—A. C.

CLAPHAM.—HOWARD-STREET, NEW-ROAD.—Mrs. Alice Beaurepaire spoke on 'Modern Spiritualism.' Sunday next, at 11.15 a.m., open circle; 7 p.m., Mrs. Maunders. Every Monday, at 3, ladies' circle. Thursday, 8.15, public meeting. 13th, Mrs. Gilbert.—F. C.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Morning, Miss Goulder spoke on 'Faith.' Evening, Mrs. M. Maunders' address on 'Spiritualism the Revealer' and helpful descriptions were heartily appreciated. Sunday next, at 11 a.m., Mrs. Julia Scholey; at 7 p.m., Mr. Robert King.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Mary Gordon gave an inspirational address and descriptions. Sunday next, at 7, Mrs. Miles Ord, inspirational address; at 3, Lyceum. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'. Wednesday, 8, astrology. Thursday, 8, public.—E. K.

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. Beaumont gave an address on 'Progression' and convincing descriptions. Sunday next, 7 p.m., Mrs. Podmore. Monday, at 8, circle; inquirers welcomed. Thursday, at 7.30, healing, Mr. H. Bell; 8.15 circle; members only.—N. R.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mrs. Neville, 'Phenomena.' Evening, Mr. Walker gave a good address and descriptions. 27th, Mr. and Mrs. Hayward, address and descriptions. Sunday next, at 11.45 a.m., Fellowship; 7 p.m., Mrs. Mary Davies, address and clairvoyance; 10th, at 8 p.m., Mrs. A. Keightley, address and clairvoyance.—F. A. H.

BRISTOL.—144, GROSVENOR-ROAD.—Mrs. J. S. Baxter dealt ably with 'Spiritualism' and 'Everlasting Life,' subjects from the audience. 28th, services by Mrs. G. Williams and Mr. Brunt. Sunday next, at 6.30, public service. Monday, at 7, healing (free); 8, spiritual talks. Wednesday, 7.30, service. Friday, 7.30, public circle.—J. W. B.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, interesting address by Mr. Stott; afternoon, Lyceum; evening, Mr. E. W. Beard addressed a good audience at 'the Arlington'; soloist, Mrs. Hudson. Sunday next, 11.30 a.m., Mr. Blackman; 3 p.m., London Union Conference, paper by Mrs. Ensor; tea at 5, 6d.; 7 p.m., at 'the Arlington,' Peckham-road, Messrs. Tayler Gwinn, Tilby, and Boddington; soloists, Mr. and Mrs. Alecock Rush. 10th, Mrs. Podmore. 13th, at 7, Mr. J. Macbeth Bain at 'the Arlington.'—A. C. S.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning devoted to questions and answers. Evening, inspirational address by Mr. Richard Whitwell on 'The Stillness.' 26th, Mrs. Annie Keightley spoke on 'Thought: Its Influences for Good or Evil.' Sunday next, at 11.15 a.m., Mr. J. Abrahall; at 3 p.m., Lyceum; at 7, Mr. A. J. Neville. Wednesday, Mrs. Clara Irwin. 19th, Social Meeting.—J. F.

BIRMINGHAM.—CAMDEN-STREET SCHOOLS.—Addresses by Mr. Walter Howell.—F. M. C.

EXETER.—MARLBOROUGH HALL.—Addresses and descriptions by Mrs. Harvey, of Southampton.—E. F.

WHITLEY BAY.—137, WHITLEY-ROAD.—Mrs. Thirlwell spoke on 'Joy Cometh in the Morning,' and gave descriptions.—C. C.

TOTTENHAM.—684, HIGH ROAD.—Mr. Robert King spoke on 'Spirit Guides' and replied to a number of questions.—N. D.

SOUTHSEA.—LESSER VICTORIA HALL.—Miss F. M. M. Russell gave addresses on 'Spiritual Healing.'—J. W. M.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Will Phillips gave addresses morning and evening.—H. E.

READING.—NEW HALL, BLAUGRAVE-STREET.—Mr. P. R. Street gave addresses on 'The Heart of Living' and 'The True Mission of the Advocate.'—M. L.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mr. Blamey on 'The Anniversary of Spiritualism.' Descriptions and solo by Mrs. Joachim Dennis.—E. D.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—Mr. F. T. Blake gave addresses and descriptions. March 27th, address by Mr. J. W. Cox, descriptions by Mr. Blake.

CAMBERWELL NEW ROAD.—SURREY MASONIC HALL.—Morning, Mr. W. E. Long gave personal messages, and in the evening an address on 'The Spirit Body.'

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—27th, public meeting, address and descriptions by Mrs. Powell Williams. 28th, Mr. Edwards' healing circle.—W. G.

MANOR PARK.—THIRD AVENUE, CHURCH-ROAD.—Morning, Lyceum; afternoon, healing; evening, Mrs. Podmore gave an address and descriptions. 26th, address by Mr. Sturdy.—T. S.

SOUTHAMPTON.—CAVENDISH-GROVE.—Mr. A. Lamsley, of Portsmouth, gave an interesting address on 'Spiritualism versus Orthodoxy.'—J. M.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Mrs. Cannock spoke in the evening on 'The Physical, Mental and Spiritual Aspects of Spiritualism' and gave descriptions.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD.—Evening, Mr. H. Carpenter gave an address and answered questions. March 26th, Mrs. Webster gave descriptions.—C. P.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.—Mrs. Jamrach gave an address on 'Modern Spiritualism: Its Birth and Teachings,' and good descriptions and messages.—S. E. W.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. J. Dodson's interesting discourses were much appreciated. Mr. Rundle gave descriptions. Increased attendance at Lyceum conducted by Miss E. Rundle.

EXETER.—MARKET HALL.—Mr. Gambier Bolton addressed large audiences on 'The Church of the Living God' and 'The Dawn of the Coming Religion.' Mrs. M. A. Grainger gave descriptions.—H. L.

SOUTHPORT.—HAWKSHEAD HALL.—Anniversary services conducted by Mrs. Whittaker, who spoke on 'Psychic Reminiscences,' and 'Are we Spirit Guided?' and gave descriptions. Lyceum: Mr. Beardsworth presided.—H. I.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Mr. E. Alcock-Rush spoke on 'Holy Communion' and 'A Birthday Message, the Principles, Practices and Purposes of Spiritualism.' 26th, Mrs. Luckier, address and descriptions; 27th, Mr. Croxford, healing.—P.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROAD.—Morning, healing, conducted by Mr. G. F. Tilby; evening, Mr. A. H. Sarfas spoke on 'Life of Ages' and gave descriptions. March 27th, address by Mr. G. F. Tilby; descriptions by Mrs. Vorwerck.—A. L. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Richard Boddington gave good addresses on 'Spiritualism: Its Affirmations,' and 'Spiritualism: Its Consolations,' which were suitable for the sixty-fifth anniversary of modern Spiritualism. 26th, Mr. Arthur Lamsley spoke on 'The Message of Spring,' and Miss Hilda Jerome gave remarkably successful descriptions, fourteen out of sixteen being readily recognised.—J. McF.

NEW PUBLICATIONS RECEIVED.

'Visvakarma': Part III., January, 2s. 6d. Messrs. Luzac, 46, Great Russell-street, W.C.

'La Revelation de la Revelation.' By ALBIN VALABREGUE. Paper cover, 20fr. 12, Rue de la Corratierie, Geneva.

'Facts and Fancies, or Hallucinations.' By B. H. PIERCE. Paper cover, 1s. net. L. N. Fowler, 7, Imperial Arcade, Ludgate Circus, E.C.

'Cosmic Art' and other Addresses, delivered by CHARLES SPENCER. Cloth, 2s. net. John M. Watkins, 21, Cecil-court, Charing Cross-road.

'Meditations': A Theosophical Book of Devotion. By HERMANN RUDOLPH. Cloth, 3s. net. Theosophical Publishing Society, 161, New Bond-street, W.

'Words from Within the Veil': a sequel to 'The Ministry of the Unseen.' By L. V. H. WITLEY. Stiff paper cover, 1s. net. L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Circus, E.C.

From C. W. Daniel, Ltd., 3, Amen Corner, E.C.: 'The Problem of Life,' by IGNATIUS SINGER; and 'Letters to Friends on the Hidden Life,' dictated to Agnes Cook by her mother in the Spirit World. Cloth, 1s. each.

Paper-covered booklets by Dr. J. M. PEEBLES: 'The General Principles and Standard Teachings of Spiritualism,' 25 cents; 'War, its Horrors and Benefits,' and 'Clairaudience, or How to hear the Voices of the So-called Dead,' 10 cents each. The Peebles Publishing Company, 5,719, Fayette-street, Los Angeles, Cal., U.S.A.

MAGAZINES: 'La Revue Spirite' for March, 42, Rue Saint Jacques, Paris; 'Journal du Magnetisme et du Psychisme Experimentale' for March, 1 fr., 23, Rue St. Merri, Paris; 'Annales des Sciences Psychiques,' 1 fr., 39, Rue Guersant, Paris; 'Luce e Ombra' for February, 50c., 5, Via Varese, Rome; 'Reason' for March, 10c., Austin Publishing Co., Rochester, New York, U.S.A.; 'International Psychic Gazette' for March, 4d. net, 5, Bridewell-place, E.C.; 'Modern Churchman' for March, 6d. net, William Parr, Knaresborough.

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Bates.—Psychical Science and Christianity. A Problem of the Twentieth Century. By E. Katharine Bates, author of 'Seen and Unseen,' 'Do the Dead Depart?' &c. The Contents include: Theology, Ancient and Modern. Some Clerical Difficulties. A New Cycle. Our New Continent. Science and Religion. Spiritualism, Its Use and Abuse. Occult and Otherwise. Automatic Writing. Misconceptions, &c. Cr. 8vo. cloth.—Werner Laurie.

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Section II.—The true philanthropist the ideal man—The notes of his character—The true philosopher—The notes of his character—Eternal life—Progressive and contemplative—God, known only by His acts—The conflict between good and evil (a typical message of this period)—These conflicts periodic, especially consequent on the premature withdrawal of spirits from the body: e.g., by wars, suicide, or by execution for murder—The folly of our methods of dealing with crime, &c., &c.

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